



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the <i>ssa'ffa'te</i> ² (<i>rankers-sheym</i>) <i>ssaffan</i> ³ (<i>absolute ranking</i>).	وَالصَّافَّاتِ صَفًّا ۝
2. So the <i>za'jera'te</i> ⁴ (<i>deterrers-sheym / drivers-sheym</i>) <i>zajran</i> ⁵ (<i>absolute deterring / driving</i>).	فَالزَّاجِرَاتِ زَجْرًا ۝
3. So the reciters-sheym ⁶ <i>Thekra (Qur'an)</i> .	فَالتَّالِيَاتِ ذِكْرًا ۝
4. Verily your ⁿ <i>elaha (deity) (is)</i> surely One.	إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝
5. Lord (of) the Heavens ^w and the Earth ^w and what (are) between them both and Lord (of) the <i>mashareqe (sunrises' loci)</i> . ⁷	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۝
6. Verily We bedecked the Heaven ^w (of) the world ^w by the stars' ^{w8} adornment. ^w	إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۝
7. And an (<i>absolute</i>) keep-up ⁹ from every Satan <i>ma'reden (obdurate / rebel)</i> .	وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ۝
8. Not <i>yassamma'ona</i> ¹⁰ (<i>they^z incline to hearken</i>) to the chiefs the highest; and (<i>are to be</i>) cast they ^z from every side.	لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِّنْ كُلِّ جَانِبٍ ۝
9. <i>Dohooran (ones that are being assuredly repelled from Allah's mercy)</i> and for them (<i>is</i>) a torment <i>wasseb (persevering / everlasting)</i> .	دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ۝
10. Except whom ^p [<i>he</i>] (<i>stealthily</i>) snatched a snatch ^w then followed him a <i>she'habon (flamer) tha'qib (piercer)</i> .	إِلَّا مَن خَطِفَ الْخَطْفَةَ فَاتَّبَعَهُ ۝
11. So <i>istaf'te (let-[you^s] seek situationally fitting and wise opinion of)</i> ¹¹ them; are they harder creation or whom ^p We created; verily We created them of a mud <i>la'zib (cohesive / adhesive)</i> .	شَهَابٍ ثَاقِبٍ ۝ فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَن خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّازِبٍ ۝
12. Rather marveled / wondered you ^h and scorn they. ^z	بَلْ عَجَبْتَ وَيَسْخَرُونَ ۝

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “الصافات,” which is by implication by the “Lord of the “الصافات.” So we start with the word “by” and not “و” as “و” will *not* suffice the meaning in this context.

² The word “الصافات” is a *feminine noun*, hence the [she-] prefix indicative.

³ The word “صفا” is the *infinitive noun* for the word “صف.” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the word “*ranking*.”

⁴ The word “الزاجرات” is a *feminine noun*, hence the [she-] indication. Additionally, “الزاجرات” has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers.

⁵ The word “زجرا” is the *infinitive noun* for the word “زجر.” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the words “*deterring / driving*.”

⁶ The word “التاليات” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief of the angels*. Others have said *any one* who recites the Qur'an.

⁷ Sunrise's locus = “المشرق” versus sunrise = “الشروق”.

⁸ The word “كوكب” is the plural of “كوكب,” from a *linguistic point of view* means: *star*. Although in modern times “كوكب” = *planet*.

⁹ The word “حفظا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “*keep up*” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*). Also the word “حفظا” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “*absolute*” see محمود صافي و إعراب القرآن، “يصفى، أي يميل بالراس و الأذن للسمع بجدي” so they *incline to hearken*, but they will not achieve their goal. See اللسان.

¹⁰ The word “yassamma'o” = “يسمع” in “يسمعون” is “يصفى، أي يميل بالراس و الأذن للسمع بجدي” so they *incline to hearken*, but they will not achieve their goal. See اللسان.

¹¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

13. And if (<i>had-been</i>) reminded they ^z not remember they ^z .	وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿٣٧﴾
14. And if they ^z saw an <i>Aya'tan</i> ^w (<i>miracle/sign/proof</i>) <i>ya taskherona</i> ¹² (<i>they^z deem scorning</i>).	وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿٣٨﴾
15. And they ^z said: <i>en(not)</i> this except a magic manifester.	وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٣٩﴾
16. Is if we died and we were <i>tora'ban</i> (<i>crushed sand</i>) and bones, are verily we surely <i>maboothoona</i> (<i>ones that are to be resurrected</i>).	أَمْ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعْمَاءُ لَمَبْعُوثُونَ ﴿٤٠﴾
17. Are our fathers the [firsts] (<i>too</i>). ¹³	أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿٤١﴾
18. Let-say [<i>you</i> ^s]: yes and ¹⁴ you ^f (<i>are</i>) <i>dakherona</i> (<i>they who became contemptible or of no significance</i>).	قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿٤٢﴾
19. So verily only, she/it ^w (<i>is</i>) a <i>ẓaj'raton</i> (<i>screech-she^y/determent-she^y</i>) one-she ^y then <i>edha</i> (<i>suddenly/whereas</i>) they (<i>are</i>) looking. ¹⁵	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿٤٣﴾
20. And they ^z said: <i>ya'waylana</i> ¹⁶ (<i>for us: a lengthy: stay in a valley in Hell/bane/woe</i>) this (<i>is</i>) the Deen's ¹⁷ Day.	وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٤٤﴾
21. This (<i>is</i>) Day (<i>of</i>) t <i>ya'waylana</i> (<i>O, for us: a lengthy stay in Hell/ruin/woe</i>) he <i>Fa'ssle</i> ¹⁸ (<i>Sunderance</i>), which ^x were you ^c by it ^x ¹⁹ denying,	هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٤٥﴾
22. Let-throng you ^z whom ^f <i>dhalamo</i> ²⁰ (<i>they^z wronged</i>) and their <i>aẓwa'je</i> ²¹ (<i>similar/categories</i>) and what they ^z were worshipping they. ^z	أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٤٦﴾
23. Of lesser than/without Allah, then let-you ^z <i>ehdo</i> (<i>divinely-guide</i>) them to <i>Sseratte</i> (<i>road/way</i>) (<i>of</i>) the <i>Jabeeme's</i> ²² (<i>intensely-blazing Fire^w</i>).	مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٤٧﴾
24. And let-stand them you ^z ; verily they (<i>are</i>) <i>masoolona</i> ²³ (<i>ones that are to be questioned</i>).	وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٤٨﴾
25. What (<i>is</i>) for you ^b not mutually-succor you. ^z	مَا لَكُمْ لَا تَنْصَرُونَ ﴿٤٩﴾
26. Rather today they (<i>are</i>) surrenderors.	بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٥٠﴾
27. And <i>aqbala</i> (<i>forwardly-came</i>) some (<i>of</i>) them on some, mutually querying they. ^z	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥١﴾
28. Said they ^z : verily you ^b you ^c were <i>ta'atona</i> ^x (<i>approaches-/comes to us</i>) ^x of ²⁴ the <i>ya'mene</i> (<i>power/right-side/religion</i>).	قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنْ الْيَمِينِ ﴿٥٢﴾
29. They ^z said: rather not you ^z were believers.	قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٥٣﴾

¹² Ibid, for the “س.”

¹³ That is are our fathers too to be resurrected?

¹⁴ This “و” here could be “حالية” = “while.”

¹⁵ That is *what is to be done with them*. Hence “يَنْظُرُونَ” could mean “waiting” *what is to be done with them*.

¹⁶ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

¹⁷ The “Deen's Day” means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly.

¹⁸ That is the Day when Allah *decides and sunders* each and everyone *according to their dues, good or bad*.

¹⁹ The pronoun particle “هـ” in “به” is in the *masculine* as it refers to the “اليوم” = *day*, in Arabic a *masculine gender*. This in contrast to a “بها” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine gender*, so the reference there is *feminized by it^h*.

²⁰ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

²¹ The word “زوج” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* = “صنف” (sort or kind or specimen), (5) *bue (color)*. And quite relevant to the word “زوج” is its *plural*: (1) “أزواج”, which could also mean: (2) *similar*, i.e. the *look-likes*.), (3) *bues*. See *اللسان*.

²² The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

²³ In a true *Hadeeth*, it is said that whoever was made to stand for questioning on Day of Judgment, is really in rather dire trouble and doom.

²⁴ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

30. And [was] not for us on you ^b of an authority; rather you ^c were people <i>ttaqeena</i> ²⁵ (tyrants).	وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we (are) surely tasters.	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ ﴿٣١﴾
32. So we <i>aghawayna</i> (we caused you ^b to stray because of fallacious belief); verily we were <i>ghaweena</i> ²⁶ (strayers because of fallacious belief resulting in disappointment).	فَأَغْوَيْنَكُمْ إِنَّا كُنَّا غَوِينَ ﴿٣٢﴾
33. Then verily they then-day (are) in the torment partners.	فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like <i>tha'leka</i> (<i>afar-that-it/that</i>) ^x [We] do by the criminals.	إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if (<i>had-been</i>) said to them: no an <i>elaha</i> (a deity) except Allah <i>yestakberoona</i> ²⁷ (they ^z affirm their prideful haughtiness).	إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they: ^z are verily we surely leavers/leaving our <i>aalebah</i> (deities) for a maniac ²⁸ poet.	وَيَقُولُونَ أَهْنَا لِنَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾
37. Rather came [he] by the right and <i>ssaddaqa</i> (affirmed as credible [he]) the <i>mursaleena</i> (sent-messengers).	بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you ^b surely (are) tasters (of) the torment the painful.	إِنَّكُمْ لَذَٰبِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And not (to be) requited you ^z except what you ^c were working.	وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. Except Allah's <i>eba'de</i> (worshippers/ submitters/ slaves) the <i>mukblasseena</i> ²⁹ (they who are: purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a <i>rez'qon</i> ^x (provision/ victuals for sustenance) ^x <i>ma'aloomon</i> (that which known).	أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾
42. Fruits ^w and they (are) <i>mukramoona</i> (they that are hospitality accorded and honored).	فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾
43. In paradises ^w /gardens ^w (of) the <i>naeeme</i> (permanent mental and physical delights in the highest chambers of Paradise).	فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On beds mutually (are) they ^z fronting (<i>tête-à-tête</i>).	عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. (Being/ to-be) circumambulated over them by a goblet ³⁰ of <i>ma'eenen</i> (ever-flow).	يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَّعِينٍ ﴿٤٥﴾
46. White ^w a delectableness ^w for the drinkers.	بَيَضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither in it ^w headiness/havoc and nor they (are) because ³¹ (of) it ^w <i>younzafona</i> ³² (they ^z are to be intoxicated/- drink-depleted).	لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾
48. And they ^z have <i>qa'sser'te-atta'rfey</i> ³³ (eye-extremities ^w confiners) ^w <i>eeynon</i> (wide-eyed). ^w	وَعِنْدَهُمْ قَنْصَرَتُ الطَّرْفِ عَيْنٌ ﴿٤٨﴾

²⁵ The "tyrants" = "طَاغُونَ" those who are *oppressive, harsh and arbitrary* in their conduct.

²⁶ The word "الغاوين" strayers because of fallacious belief resulting in disappointment for them. See *اللسان والراغب*.

²⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

²⁸ The word "مَجْنُونٌ" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

²⁹ The word "mukblaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

³⁰ Not linguistically *per se* but conventionally and figuratively speaking the word "كَأْسٌ" = "goblet," in the Arabic came to mean the goblet which contains "الْخمر," meaning wine or such alcoholic beverage.

³¹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عَنْ.

³² The word "يُنْزَفُونَ" could also mean *their drink gets depleted*, in which case this *Ayah* negates such depletion.

49. As verily they ^y (were) eggs <i>maknoon</i> (rather clean, covered and well sheltered).	كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
50. Then <i>aqbala</i> (forwardly came) some (of) them on some mutually querying they. ^z	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate.	قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [he]: are surely you ^g assuredly ³⁴ of the <i>mussaddeqeena</i> ³⁵ (accepters of the say or its sayer as credible).	يَقُولُ أَأِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾
53. Is (it) if we died and we were <i>tora'ban</i> (crushed sand) and bones are verily we surely <i>madeenoona</i> ³⁶ (ones-judged-upon).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَدِينُونَ ﴿٥٣﴾
54. Said [he]: are <i>mutta'leona</i> ³⁷ (profound-observers you ^z).	قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾
55. So <i>itta'la'a</i> ³⁸ ([he] profoundly-observed); then [he] saw him in the <i>Jaheeme</i> 's ³⁹ (intensely-blazing Fire ^w)'s middle.	فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ ﴿٥٥﴾
56. Said [he]: <i>ta-Allabey</i> ⁴⁰ (by Allah) en (surely) <i>kedta</i> (you ^g nighed/verged/ almost) surely die [me] ⁴¹ out ⁴² .	قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾
57. And <i>lawla</i> (had it not been for) my Lord's boon ^{w43} surely I (would have) been of the <i>muhdbareena</i> ⁴⁴ (those that are made present predeterminedly vis-à-vis time and place).	وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾
58. Are then not we surely dying(?)	أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾
59. Except our dying ^w the first ^w and not we (are) surely <i>mo'athabeen</i> (ones that are to be tormented).	إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
60. Verily this surely it ^x (is) the win the great.	إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾
61. For like this then let work the workers.	لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾
62. Is <i>tha'leka</i> (afar-that-it/ that) ^x <i>kbayron</i> (superior/ worthiest) <i>nozolan</i> (hospitality-abode) or tree ^w the <i>zaggoomen</i> (most distasteful and evil fruit in Hell).	أَذَلِكَ خَيْرٌ تُزَلَّىٰ أَمْ شَجَرَةُ الزُّقُومِ ﴿٦٢﴾
63. Verily We made it ^w an essay ^w for the <i>dha'lemeena</i> ⁴⁵ (injustice-doers).	إِنَّا جَعَلْنَهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾
64. Verily it ^w (is) a tree ^w [it ^w] emerges ^w in the <i>Jaheeme</i> 's ⁴⁶ (intensely-blazing Fire ^w) <i>ass'le</i> (origination/ base/ root).	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

³³ The expression “قاصرات الطرف” = “eye-extremities’ confiners” means those that restrict their sights to their husbands.

³⁴ The “ال” in “المن” is “ال” = “ال” = “التأكيد” i.e. affirmation, expressed here by “assuredly”.

³⁵ The word “*musaddegeen*” is more than “affirmers,” as “affirmers are directly for affirmation or confirmation.

³⁶ The word “مدينين” = *ones-judged-upon*, i.e. “مجزيين” = *to be recompensed, good or bad each accordingly*. See *الراغب*.

³⁷ The word “مطلع” = “الواقف على الأمور و العالم بها” i.e. *profound observer*.

³⁸ The word “إطلع” could also mean: looked from a height downwards.

³⁹ See footnote 4734 above regarding *Jaheem*..

⁴⁰ The word “*ta-Allabey*” is made up of two distinct components: the “*ta*” = “ت” and “*Allabey*.” The “*ta*” is “ت” = “القسم” = a “*jurative particle*,” in English it’s equivalent to “by” in the sense of: “in the name of;” and “*Allabey*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

⁴¹ The letter “ن” in “لتردين” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “لتردين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*.

⁴² The word “لتردين” means to die (me) out, i.e. cause me to cease living completely.

⁴³ See the *Lexicon* attached to this Translation for “*ne’amali*” (“boon”).

⁴⁴ The word “*muhdbaroon*” is plural of “*muhdbar*,” masculine, singular objective noun meaning: *made present*. However, such plural sense almost always despite their wish to be present.

⁴⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁴⁶ See footnote 22 above regarding *Jaheem*.

65. Its ^w sheath (<i>is</i>) like that it ^x (<i>is</i>) the Satans' heads.	طَلَعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾
66. So verily they surely (<i>are</i>) eaters of it ^w then fillers they ^z (<i>are</i>) of it ^w the bellies.	فَلَيْسَ لَهُمْ لَأَكْلُونَهَا فَمَا لَوْ كُنُوا مِنْهَا الْبُطُونَ ﴿٦٦﴾
67. Afterwards verily for them on it ^w surely (<i>is</i>) an admixture of <i>hameemen</i> ⁴⁷ (<i>maximally heated/cooled water</i>).	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾
68. Afterwards verily their return surely (<i>is</i>) to the <i>Jabeeme</i> 's ⁴⁸ (<i>intensely-blasting Fire</i> ^w).	ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾
69. Verily they also (<i>they</i> ^z <i>sadly commonly found</i>) their fathers, strayers.	إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾
70. So they (<i>are</i>) on their footsteps <i>youb'ra'ona</i> (<i>they</i> ^z <i>are being hastened</i>).	فَهُمْ عَلَىٰ أَثَرِهِمْ يهرعون ﴿٧٠﴾
71. And <i>laqad</i> (<i>verily, already and affirmatively</i>) strayed before them most (<i>of</i>) the firsts.	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾
72. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We sent in them <i>muntheereena</i> (<i>iterative warners</i>).	وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾
73. So let-look [<i>you</i> ^s] how [<i>was</i>] consequence ^w (<i>of</i>) the <i>munthareena</i> (<i>those that were warned</i>).	فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾
74. Except Allah's <i>eba'da</i> (<i>worshippers/submitters/slaves</i>) the <i>mukhlaseena</i> ⁴⁹ (<i>they who are purged and saved</i>).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾
75. And <i>laqad</i> (<i>verily, already and affirmatively</i>) called Us <i>Noohon</i> (<i>Noah</i>), so surely <i>ne'ama</i> (<i>most excellent</i>) (<i>are</i>) the answerers.	وَلَقَدْ نَادَيْنَا نُوحَ فَلِئَعَمَّ الْمُجِيبُونَ ﴿٧٥﴾
76. And <i>najjaynabo</i> (<i>We iteratively delivered him</i>) and his family ^w from the distress the great.	وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We made his progeny ^w they (<i>are</i>) the remainders-/survivors.	وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾
78. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾
79. Peace (<i>is/be</i>) on <i>Noohen</i> (<i>Noah</i>) in the worlds.	سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾
80. Verily We, like <i>tha'leka</i> (<i>afar-that-it/</i>) ^x requite [<i>We</i>] the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾
81. Verily he (<i>is</i>) of Our <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) the believers.	إِنَّهُ مِنَّا عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾
82. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

⁴⁷ The word “*hameemen*”=“حَمِيمٌ” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemen*”=“حَمِيمٌ” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*. See اللسان.

⁴⁸ See footnote 22 above regarding *Jabeem*.

⁴⁹ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

83. And verily of his sect ^w /faction ^{w50} surely (is) <i>Ebraheema</i> (Abraham).	وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾
84. <i>Edb</i> (when/since) came [he] (to) his Lord by a <i>sa'leemen</i> (free of blights and defects/sound) heart.	إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾
85. <i>Edb</i> (when/since) [he] said for his father and his people: what (are) you ^z worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾
86. <i>Isefkan</i> ^x (slandorous-fabrication/specious concoction) ^x a'lehatan ^w (deities) ^w lesser than/without Allah you ^z want.	أَفِيفْكَاءَ إِلَهَ تَدُونَ اللَّهُ تَرِيدُونَ ﴿٨٦﴾
87. So what (is) your ⁿ presumption by the worlds' Lord.	فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾
88. Then [he] looked a look ^w in the stars.	فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
89. Then [he] said: verily I am ill.	فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾
90. So they ^z diverted, a'n (off) him retreaters.	فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then <i>ragha</i> ([he] dodged/furtively swerved) to their <i>aalehata</i> ^w (deities); ^w then said [he]: would not ⁵¹ you ^z eat.	فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. What (is) for you, ^b not pronounce you. ^z	مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾
93. Then <i>ragha</i> ([he] dodged/furtively swerved) over them beating by the <i>yameene</i> ⁵² (right-hand).	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾
94. Then <i>aqbalo</i> (forwardly-came they ^z) to him <i>yazeffona</i> (crowdedly hastening they ^z).	فَأَقْبَلُوا إِلَيْهِ يَزِفُونَ ﴿٩٤﴾
95. Said [he]: do you ^z worship what you ^z carve.	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. And Allah created you ^b and what you ^z work.	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They ^z said: let-build you ^z for him a <i>bon'yanan</i> ^x (fixed-and-aggrandized build) ^x then let-throw him you ^z in the <i>Jahee'me</i> ⁵³ (intensely-blazing Fire ^w).	قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
98. So they ^z wanted by him a scheme so We made them the lowest.	فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
99. And [he] said: verily I am a goer to my Lord [He] will <i>yahdeen</i> ⁵⁴ (divinely-guide [me]).	وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾
100. My Lord: let-grant for me [You ^s] of the <i>ssa'lebeena</i> (righteous-people).	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾
101. So <i>bashsharna</i> ⁵⁵ (We had told pleasant tidings to) him by a <i>gholamon</i> ⁵⁶ forbearer.	فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

⁵⁰ The word “شِيعَة” = “sect/faction” in the sense of a party whose members *mutual follow and succor each other*.

⁵¹ Clearly this “أَلَا” is the “أَلَا” for “عرض الترغيب أو التحريض” i.e. *urging or desiring, promoting the action of the following verb*. In this case the “desiring” action.

⁵² The word “the right” here could have several meanings, as seems to be the case, as mentioned by the various Qur'an commentators. It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*. (2) It could mean: by the *oath*, which he made “And by Allah I shall surely contrive against your idols after you turn away retreaters.” (S21:57). (3) Or possibly by “the justice= the right.” (S69:44).

⁵³ See footnote 4734 below regarding *Jaheem*.

⁵⁴ The letter “ن” in “سَيَهْدِينِ” by Arabic (linguistic) Rule, is called “تَوْنُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْث لَا يُسْتَعْنَى عَنْهَا” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “سَيَهْدِينِ” is omitted, for “التخفيف” = “alleviation, lightening”, or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

⁵⁵ The word *bashshara* = “بَشَّرَ” has no English equivalent *per say*. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tidings could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

⁵⁶ The word “gholam” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

102. So <i>lamma</i> (when/whence) [he] reached with him the <i>sa'aya</i> ⁵⁷ (endeavor), said [he]: O, my little-son, ⁵⁸ verily I see in the <i>mana'me</i> (sleep-vision/ sleep) verily I am slaying-/slaughtering you; ⁵⁹ so let-[you ^s] look what [you ^s] see; said [he]: O, my father do what [you ^s] (are being) commanded, [you ^s] shall find me (if) willed Allah of the <i>ssa'beeren</i> (people of patience).	فَلَمَّا بَلَغَ مَعَهُ السَّعَى قَالَ يَبْنَىٰٓ اِنِّىْ اَرَىٰ فِى الْمَنَامِ اَنِّىْ اَذْكُوكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَتَابَتِ اَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِىْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾
103. Then <i>lamma</i> (when/ whence) both consigned ⁵⁹ (their-selves) and <i>tallaho</i> ⁶⁰ ([he] tipped/ flung him) for the <i>ja'bee'-ne</i> ⁶¹ (on the side of the forehead between the eye and the ear).	فَلَمَّا اَسْلَمَا وَتَلَّهُ لِلْجَبِيْنَ ﴿١٠٣﴾
104. And We called him that O, <i>Ebraheemo</i> (Abraham).	وَنَدَيْنٰهُ اَنْ يَّتَبَّرَ اِهِيْمُ ﴿١٠٤﴾
105. <i>Qad</i> (already and affirmatively): <i>ssaddaqata</i> (you ^s affirmed as true) the <i>ru'aya</i> (dream/ vision); verily We, like <i>tha'leka</i> (afar-that-it/ that) ^x requite [We] the benefactors.	قَدْ صَدَقْتَ الرَّءْيَا اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١٠٥﴾
106. Verily this, surely it ^x (is) the essay the manifester.	اِنَّ هٰذَا هُوَ الْبَلْتُوْا الْمُبِيْنُ ﴿١٠٦﴾
107. And We ransomed him by a <i>thebhen</i> ⁶² (an offering to be slaughtered, i.e. corban) great.	وَفَدَيْنٰهُ بِذَبْحٍ عَظِيْمٍ ﴿١٠٧﴾
108. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿١٠٨﴾
109. Peace (be/ is) on <i>Ebraheema</i> (Abraham).	سَلَامٌ عَلٰٓى اِبْرٰهِيْمَ ﴿١٠٩﴾
110. Like <i>tha'leka</i> (afar-that-it/ that) ^x [We] requite the benefactors.	كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١١٠﴾
111. Verily he (is) of Our <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	اِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾
112. And <i>bashsha'rnabo</i> ⁶³ (We told him pleasant tidings) by <i>Is-haqa</i> (Isaac), a prophet of the <i>ssa'lebeena</i> (righteous people).	وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾
113. And We blessed on him and on <i>Is-haqa</i> (Isaac); and of progeny ^w (of) them both a benefactor and <i>dba'lemo</i> ⁶⁴ (injustice-doer) for himself ^w manifester.	وَبَرَكْنَا عَلَيْهِ وَعَلٰٓى اِسْحٰقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾
114. And <i>laqad</i> (verily, already and affirmatively) surely <i>manana</i> ⁶⁵ (We graced Our boon ^w) on <i>Mosa</i> (Moses) and <i>Haroona</i> (Aaron).	وَلَقَدْ مَنَّنَا عَلٰٓى مُوسٰى وَهَارُونَ ﴿١١٤﴾
115. And <i>najjayna</i> (We iteratively delivered) them both and people (of) them both from the distress the great.	وَنَجَّيْنَهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿١١٥﴾
116. And We succored them so they ^z were they the overcomeers.	وَنَصَّرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿١١٦﴾
117. And <i>aa'tayna</i> (We accorded) them both the book the <i>mustabeena</i> ⁶⁶ (self-evident/ seeker/ demander of evidence).	وَاَتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿١١٧﴾

⁵⁷ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientiously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors to help his father; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See الصائر، اللسان.

⁵⁸ The word "بني" = "little son" is an Arabic tongue expression meaning endearment, certainly not of slighting.

⁵⁹ That is consigned, i.e. they both entrusted their selves to Allah and His command through Abraham's vision.

⁶⁰ The word "تل" in "تله" means "كبّه على وجهه بدرجة من القوة" the best I can find in English is tipped or flung.

⁶¹ There is no English equivalent for "جبين" per se. So, I chose to transliterate and parenthetically explain..

⁶² The word "الذبح" means that which is to be slaughtered. See البصائر.

⁶³ See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheron= يبشّر/مبشّر.

⁶⁴ The word "ظالم" = "فَاعِلُ الظلم" = "the injustice-doer," as "الظالم" = "injustice."

⁶⁵ The word "من" in "يمن" means "نعمة ينعمها." That a "boon He graces it."

118. And <i>hadayna</i> (We divinely-guided) them both the <i>Sseratta</i> (single and specific Path) the straight.	وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts.	وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾
120. Peace (be/is) on <i>Mosa</i> (Moses) and <i>Haroon</i> (Aaron).	سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾
121. Verily We like <i>tha'leka</i> (afar-that-it/ that) ^x [We] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both (of) them (are) of Our <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily <i>Eliasa</i> surely (is) of the <i>mursa'leena</i> (sent-messengers).	وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١٢٣﴾
124. <i>Edb</i> (when/ since) said [he] to his people: should not ⁶⁷ <i>tattaqoo</i> (you ^z reverentially guard not to displease Allah).	إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you ^z invoke <i>Ba'alan</i> ⁶⁸ (i.e. the idol Ba'al) and you ^z leave/ forsake <i>ahsa'na</i> ⁶⁹ (perfectest and beautifullest) (of) the creators.	أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allah (is) your ⁿ Lord and Lord (of) your ⁿ fathers the firsts.	اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴿١٢٦﴾
127. So they ^z denied him; so verily they surely (are) <i>muhdharoon</i> ⁷⁰ (those that are made present predeterminedly vis-à-vis time and place).	فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾
128. Except Allah's <i>eba'da</i> (worshippers/ submitters/ slaves) the <i>mukhlaseena</i> ⁷¹ (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرَبِ ﴿١٢٩﴾
130. Peace (be/is) on <i>El-Yaseen</i> .	سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾
131. Verily We like <i>tha'leka</i> (afar-that-it/ that) ^x [We] requite the benefactors.	إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132. Verily he (is) of Our <i>eba'de</i> (worshippers/ submitters/ slaves) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133. And verily <i>Lootan</i> (Lott) (is) surely of the <i>mursaleena</i> (sent-messengers).	وَإِنَّ لُوطًا لَمِنْ الْمُرْسَلِينَ ﴿١٣٣﴾
134. <i>Edb</i> (when/ since) <i>najjaynabo</i> (We iteratively delivered him) and his family ^w wholes.	إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

⁶⁶ The word “*mustabeen*” has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it.

⁶⁷ Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحريض” i.e. urging or desiring, promoting the action of the following verb. In this case the “urging” action.

⁶⁸ The word “*Ba'alan*” is only grammatically inflected for “*Ba'al*,” which was the name of an idol some Arabs (in present day town of Ba'albek, Lebanon) were worshipping.

⁶⁹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁷⁰ The word “*muhdharoon*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁷¹ The word “*mukhlaseena*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷² “*Subhana Allah*” means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah.

135. Except <i>ajoozan</i> (aged-woman) in the <i>gha'bereena</i> (residuum/remnants).	إِلَّا عَجُوزًا فِي الْغَيْرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others.	ثُمَّ دَمَرْنَا الْأَخْرِينَ ﴿١٣٦﴾
137. And verily you ^b surely you ^z pass-by on them by-morning.	وَأَنْكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾
138. And by night; do then not cerebrate you. ^z	وَبَالِيلٍ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾
139. And verily <i>Younisa</i> (<i>Jonah</i>) surely (<i>is</i>) of the <i>mursaleena</i> (sent-messengers).	وَإِنْ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾
140. <i>Edb</i> (when/since) [he] absconded to the laden <i>folke^x</i> (<i>ship</i>). ^x	إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
141. Then [he] lotted; then [he] [was] of the <i>mudhadbeena</i> (losers in the lot).	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾
142. So gulped him the fish/whale, while he (<i>was</i>) blameworthy.	فَالْتَقَمَهُ الْحَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾
143. So <i>lanla</i> (<i>had it not been for</i>) that he [was] of the <i>musabbeena</i> (<i>subhana Allah sayers</i>). ⁷²	فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾
144. Surely (<i>he would have</i>) waited in its ^x belly to the day (<i>to be</i>) resurrected they. ^z	لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
145. So <i>nabathnabo</i> (<i>We caused the whale to regurgitate him</i>) by the open while he (<i>was</i>) <i>sageemon</i> (<i>longly-ill</i>).	فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾
146. And we sprouted on him a tree ^w of gourd.	وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾
147. And We sent him to one hundred ^w thousand or swell they. ^z	وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
148. So they ^z believed; so <i>matta'anabum</i> (<i>We let them relish the transitory worldly delight</i>) to a while.	فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾
149. So <i>istaftehim</i> (<i>let-[you^s] seek situationally fitting and wise opinion of them</i>); is (<i>it</i>) for your ^t Lord the daughters and for them the sons.	فَاسْتَفْتَيْهِمْ زُرَّكَ الْبَنَاتِ وَلَهُمُ الْبُتُونَ ﴿١٤٩﴾
150. Or We created the angels females while they (<i>were</i>) witnesses.	أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
151. Indeed, verily they from their <i>efkey^x</i> (<i>slandorous-fabrication/specious concoction</i>) ^x surely they ^z say.	أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾
152. Begotten Allah; ⁷³ and verily they surely (<i>are</i>) liars.	وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
153. Has <i>isstafa</i> ⁷⁴ ([He] <i>superlatively and exclusively selected</i>) the daughters over the sons.	أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
154. What (<i>is</i>) for you; ^b how you ^z rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Do then not you ^z reminisce.	أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾
156. Or for you ^b an authority manifest.	أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٦﴾

⁷³ That is: begat Allah a *child*. So Allah says: surely they are liars, for saying such a fallacious say.

⁷⁴ See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “اصطفى” means: *selected the best* from among other similars. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على.” In the case of (a) it *could* include *more than a single element*. In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission*, *preference*, or *bestowment of a privilege* over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*.

157. So <i>oa'to</i> (let-produce/present you ⁿ) by your ⁿ book, <i>en</i> (if) you ^c were <i>ssa'deqeena</i> (always truth enforcers).	فَاتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾
158. And they ^z made between Him and [between] the <i>jenna'te</i> (Jinn/angels) a lineage; and <i>laqad</i> (verily, already and affirmatively) knew the Jinn verily they surely (are) <i>muhdbaroona</i> ⁷⁵ (those that are made present predeterminedly vis-à-vis time and place).	وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۖ وَلَقَدْ عَلِمَتْ الْجَنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
159. <i>Subhana</i> ⁷⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what describe they. ^z	سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾
160. Except Allah's <i>eba'da</i> (worshippers/submitters) the <i>mukhlaseena</i> ⁷⁷ (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾
161. So verily you ^b and what you ^z worship.	فَانْكُرُوا مَا تَعْبُدُونَ ﴿١٦١﴾
162. Not you ^f on it ^x surely (are) essaying.	مَا أَتْتُمْ عَلَيْهِ بِفَتْنَيْنِ ﴿١٦٢﴾
163. Except whom ^p he (is) <i>ssaley</i> ⁷⁸ ([he] broils on/by) the <i>Jabeeme's</i> ⁷⁹ (intensely-blazing Fire ^w).	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾
164. And not of us except for him a <i>maqamon</i> ⁸⁰ (status/station) <i>ma'aloomon</i> (that which is known).	وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾
165. And verily we, surely (are) the <i>ssaffona</i> (row-rankers).	وَأِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾
166. And verily we, surely (are) the <i>musabbehoona</i> [*] (<i>subhana</i> -Allah sayers).	وَأِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾
167. And <i>en</i> (albeit) they ^z were surely saying they. ^z	وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾
168. Had that we have a <i>thekran</i> (book like those) of the firsts.	لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾
169. Surely we (would have) been Allah's <i>ebada</i> (peoples/-submitters) the <i>mukhlaseena</i> ⁸¹ (they that were purified and saved).	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
170. So unbelieved they ^z by it ^x /him, ⁸² so they ^z will know.	فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
171. And <i>laqad</i> (verily, already and affirmatively) preceded Our word ^w for Our <i>eba'de</i> (worshippers/submitters/slaves), the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾
172. Verily they, surely they (are) the (had been made)-overcomeers.	إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾
173. And verily Our soldiers surely they (are) the prevailers.	وَإِنْ جُنَدُنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾
174. Then let-divert [you ^s] a'n (off) them until a while.	فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

⁷⁵ The word "*muhdbaroon*" is plural of "*muhdhar*," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁷⁶ The word "*subhana*" = "*سبحان*" has no English equivalent. Wherever this word, or its grammatical inflections (such as "*سبحانك*" or "*سبحانه*") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "*سبحان*" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

⁷⁷ See footnote 49 above for "*mukhlaseena*."

⁷⁸ The word "*ssaley*" transliterated "*ssaley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is immersed in the intensely heated Fire.

⁷⁹ See footnote 22 above regarding *Jabeem*.

⁸⁰ Qur'an commentator say this is with respect to the angels.

⁸¹ See footnote 49 above, "*mukhlaseena*."

⁸² The pronoun "*هـ*" in "*به*" refers mostly to The Qur'an, it^x, as The Qur'an is a masculine gender in Arabic; or possibly to Prophet Mohammad (SAWS).

175. And let-discern/sight them [you ^s] then they ^z will discern/sight.	وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾
176. Do then by Our torment <i>yasta'ajelona</i> (affirmably hasten they ^z).	أَفْبِعْذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾
177. So if [it ^x] descended by their court ^w then fouled the <i>munthareen's</i> (ones that were warned) morning.	فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾
178. And let-divert [you ^s] a'n (off) them until a while.	وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And let-discern/sight [you ^s] then will discern/-sight they. ^z	وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾
180. <i>Subhana</i> ⁸³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your ^t Lord, Lord (of) the prestige ^{w84} <i>a'nmma</i> (regarding) what describe they. ^z	سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace (be/is) on the <i>mursaleena</i> (sent-messengers).	وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
182. And the praise (is) for Allah, the worlds' Lord.	وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

⁸³ See footnote76 regarding *subhana*.

⁸⁴ The word “العِزَّة” = “prestige” = lordliness in the sense of: possessing power and authority over others. +